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Works
of
JON: SWIFT.
D.D.

F. Grant.



Ms. from Brugl,

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Advertisements.

WHereas Mr. Lintott and others have publish'd several false and imperfect Editions of a late Poem, intitl'd, MUSCIPULA. By Mr. Holdsworth; of Magd. Col. Oxon. These are to certify, that the true Copy; with large Additions and Corrections, adorn'd with a Cut curiously engraven, will be publish'd next Week, by Edmund Curll, at the Peacock without Temple-Bar. N. B. The Works of the Earls of Rochester, and Roscommon: To which is added, a Collection of Original Poems, by the most eminent Hands; among which are, Baucis and Philemon, Mrs. Harris's Petition, and Cupid's Contrivance: By the Author of the Tale of a Tub. Pr. 5 s. A new Edition, being the correctest Extant, of Petronius Arbiter. Pr. 1 s. 6 d. Both Printed for E. Curll.

MISCELLANIES

BY

Dr. Jonathan Swift.

VIZ.

I. A MEDITATION upon a BROOM-STICK
according to the Style and Manner of
the Honourable ROBERT BOYLE'S
Meditations.

II. BAUCIS and PHILEMON, Imitated
from the VIII. Book of Ovid.

III. To their Excellencies the Lords Justices
of IRELAND,

—The Humble Petition of Frances Harris,
Who must Starve, and Die a Maid if it miscarries.

IV. To Mrs. BIDDY FLOYD.

V. The History of VANBRUGH's House.

To all which is prefix'd,

A Complete KEY to the TALE of a TUB.

London,

Printed for E. CURLL, at the Dial and Bible
against St. Dunstan's Church in Fleetstreet, 1711.

(Price 1 s.)





TO THE
READER.



S these Notes were communicated to me purely for my own Use, so had I never the least Intention of making 'em publick: But finding what various Opinions are entertain'd of the Authors, and Misrepresentations of the Work to which they belong, insomuch that Mr. Wotton has added to his Reflections upon Learning some severe Remarks, in which he represents the Book as a design'd Satyr upon the Church of England; and even to ridicule the Doctrine

The P R E F A C E.

*Doctrine of the Trinity ; upon which
score these Papers now appear, plainly
to demonstrate, that the true Intent and
Aim of the Authors was not to ridicu-
le all Religion, but to assert and de-
fend the Purity of our Church's Doctrine,
which Mr. Wotton and his Party
would insinuate they have aspers'd, and
to display the Innovations of Rome
and Fanatical Hypocrisy in their proper
Colours.*



S O M E



SOME
ANNOTATIONS
AND
EXPLANATORY NOTES
UPON THE
TALE of a TUB.

The Occasion of Writing it.



Preface of the *Bookseller* to the Reader before * *the Battle of the Books* shews the Cause and Design of the whole Work, which was perform'd by * a couple of young Clergy-

* Generally (and not without sufficient Reason) said to be Dr. Jonathan and Thomas Swift; but since they don't think fit publickly to own it, wherever I mention their Names, 'tis not upon any other Affirmation than as they are the Reputed Authors.

* Pag. 225.

B

men

2 *The Occasion of Writing*

men in the Year 1697. who having been Domestick Chaplains to Sir *William Temple*, thought themselves oblig'd to take up his Quarrel in Relation to the Controversy then in Dispute between him and Mr. *Wotton* concerning *Ancient* and *Modern* Learning.

The * one of 'em began a *Defence* of Sir *William* under the Title of *A Tale of a Tub*, under which he intended to couch the General History of Christianity ; shewing the Rise of all the Remarkable Errors of the *Roman Church* in the same order they enter'd, and how the Reformation endeavour'd to root 'em out again, with the different Temper of *Luther* from *Calvin* (and those more violent Spirits) in the way of his Reforming : His aim is to Ridicule the stubborn Errors of the *Romish Church*, and the Humours of the *Fanatick Party*, and to shew that their Superstition has somewhat very fantastical in it, which is common to both of 'em, notwithstanding the Abhorrence they seem to have for one another.

The Author intended to have it very regular, and withal so particular, that he thought not to pass by the Rise of any one

* *Thomas Swift.*

single

single Error or its Reformation : He design'd at last to shew the Purity of the Christian Church in the primitive Times, and consequently how weakly Mr. *Wotton* pass'd his Judgment, and how partially in preferring the *Modern* Divinity before the *Ancient*, with the Confutation of whose Book he intended to conclude. But when he had not yet gone half way, his * Companion borrowing the *Manuscript* to peruse, carried it with him to *Ireland*, and having kept it seaven Years, at last publish'd it imperfect ; for indeed he was not able to carry it on after the intended Method ; because *Divinity* (tho it chanc'd to be his Profession) had been the least of his Study : However he added to it the *Battle of the Books*, wherein he effectually pursues the main Design of lashing Mr. *Wotton*, and having added a jocose Epistle Dedicatory to my Lord *Sommers*, and another to Prince *Posterity*, with a pleasant Preface, and interlarded with one *Digression* concerning *Criticks*, and another in the *Modern* kind, a *Third* in Praise of *Digressions*, and a *Fourth* in Praise of *Madness* (with which he was not acquainted) concludes the Book with a *Frag-*

* Dr. *Jonathan Swift.*

4 *The Occasion of Writing*

ment which the first Author made, and intended should have coine in about the middle of the *Tale*, as a Preliminary to *Jack's Character*.

Having thus shewn the Reasons of the little Order observ'd in the Book, and the Imperfectness of the *Tale*, 'tis so submitted to the Reader's Censure.

Thomas Swift is Grandson to Sir *William D'avenant*, *Jonathan Swift* is Cousin German to *Thomas Swift* both Retainers to Sir *William Temple*.

The two Gentlemen as before hinted being the reputed Authors of the *Work*, the several Parts of the Book are thus attributed to 'em, *viz.*

The Dedication to my Lord *Sommers*, the Preface, Epistle to Prince *Posterity*, the four Digressions, *viz.* 1. Concerning *Criticks*. 2. In the Modern kind. 3. In Praise of *Digressions*. 4. In Praise of *Madness* and the *Battle of the Books* are assign'd to Dr. *Jonathan Swift*; and the *Tale of a Tub*, and the *Fragment* containing a Mechanical Account of the *Operation of the Spirit*, to *Thomas Swift*.

CLAS

C L A V I S.

In blank *Page 32.* Insert these Words,
Democritus dum Ridet Philosopbtur.

Pag. 33. SECT. I. The Introduction.

Pag. 47. last Line. The Word *Exantlation* (signifies) an overcoming with much Labour and Difficulty.

Page 54. SECT. II.

The three Sons mention'd in the 2^d. Section are the three Religions, *Viz.* the Church of *Rome*, *England*, and *Presbytery*.

Pag. Idem. Line 15.

After the old Man's Description of the Virtues of the Coats, bequeathed to his Sons, and Instructions given for the wearing of 'em, add this Note.

Religion, if well us'd, will continue still the same, (alluding to the first Virtue of the Coats, that they would last fresh and sound to their Lives end) and admits of decent Ceremonies, according to Times and Places; (second Virtue, Lengthening and widening of themselves.) Keep up to the Purity of it, and if there creeps in any Corruption correct it; *i.e.* wear them clean, and brush them often.

Pag.

Pag. Idem, Line 23. The *Will* mention'd is the *Bible*.

Pag. 55. Line 7. By the old Man's Advice to his Sons, *of living together in one House like Brethren and Friends*, Unity is enjoined.

Pag. Idem, Line 14. The first seven Years the Sons carefully observ'd their Father's *Will*.

i. e. The first Centuries kept pure, and abolish'd Heathenism.

Pag. Idem, Line 25. The three Ladies they fell in Love with, allude to the Vices of *Covetousness, Ambition, and Pride*.

The *Idol* mention'd in the 57th. Page is a Description of a *Taylor*, the *Goose* the Iron he uses, *Hell* a Hole so call'd, where he throws his Shreds; the *Creature whose hourly Food is human Gore*, is a *Louse*; the *Yard and Needle* two necessary Instruments belonging to the *Idol*.

Pag. 59. The Allusion of “*Religion* to “*a Cloak, Honefly to a Pair of Shoes worn “out*

" out in the Dirt, *Self-Love* a *Surtout*, *Vanity* a *Shirt*, and *Conscience* a *Pair of Breeches*, which tho' a Cover for *Lewdness*, as well as *Nastiness*, is easily slipt down for the Service of both", is a sever Satyr upon the *Fanaticks*, who have ever made *Religion* a *Cloak* for all the Villanies committed by them, despising and treading *real Honesty* under Foot, extolling the divine Vertues of *Self-Love* and *Vanity*, and always making their Consciences subservient to their Interest.

Pag. 60. This and the next Page is a merry Banter upon those Gentlemen, *who reduce all Points of Gentility to this one of dressing nicely*, as is prov'd in the 62^d. Page.

Pag. 63. The Allusion to *Shoulder-Knots* is to ridicule Innovations; and shews, That the Plainness of Religion was corrupted by forming it so, as to comply with the Humours of the three Mistresses before mention'd; the Principles of Religion being too strict for the Modish (as is prov'd Pag. 64.) which are therefore stretch'd by degrees to give more Liberty.

Pag. 65. Points out *The Distinctions of the School-Men, the first Corrupters of the holy Text, the frivolous nicety of which is here ridicul'd*: Aiming likewise at *The Roman Catholicks false printing of the Fathers, and corrupting and counterfeiting ancient Manuscripts, to countenance those Errors they have introduc'd*.

Pag. 66. *Jure Paterno* for *Jure Divino*, more Corruption in *Religion*, for which, no warrant in Scripture; alluding to the introducing of *Gold Lace* after *Shoulder-Knots*.

Pag. 67. *Tradition expos'd*, a Point much rely'd on by the Roman Catholicks; also *Processions*, and such vain Pomp.

By Flame-colour'd Satin, in *Page 68.* is meant the *Fire of Purgatory*; and that Custom which hath arisen from it, of praying for the Dead, set forth as the *Lining*, because it is a very material Point, of which there is no warrant in Scripture. A mention of *Fire* by St. Peter, which is therefore laid hold on as an Argument, tho' nothing to the Purpose. Therefore *they* have added the *Apocrypha* to the *Scripture*, which expressly mentions and commends praying for

for the Dead, and making Offerings for them, as in *Maccab.* Chap. 12. Ver. 43, 44, 45.

Pag. 69. 'Tis the Prohibition of *Idolatry*, which so very positive is evaded by the *Romanists* frivolous Distinction of *σαρπεια* and *σλεια*, which is here ridicul'd by distorting the Word *Fringe*.

Pag. 70. The Word *Fringe* again is used to signify any thing quite different; as it is likewise in this *Page* made to signify a *Broomstick*; under which Figure is couch'd, *Their* abusing the Distinctions of a literate and figurative Sense: *Their* commanding an *implicit Faith*, and the Authority of God's Commands lessen'd to increase the *Church's Power*.

Pag. 71. By the *Embroidery of Indian Figures*, *Image-Worship* is forbidden, but the Command evaded by Distinctions, in particular by denying *Theirs* to be that sort of *Worship* which was forbid the *Jews*. *The Son's locking up their Father's Will in a strong Box*, brought out of *Greece* and *Italy*, is meant of *Their Prohibition* of the *Laity's* reading the *Scriptures*, and using the Service

vise of the Church in *Greek* and *Latin*, that it may not be understood by the common People.

The Mode of wearing an infinite number of *Poynts* most of 'em *tagg'd with Silver*, alludes to those several *Points* commanded merely by the Power of the Church, as doing Penance, &c. In the same Page, *ex Cathedra*, is the Pope's infallible Chair. *Paterno Divino* for *Fure Divino* as before; *The Power the Sons claim'd of adding Clauses to their Father's Will*, shews the Power the Church of Rome claims in modelling Religion according to the Times.

Pag. 73. The Lord here mention'd, is, *The German Emperor*. *The Deed of Conveyance* alludes to the Pope's setting up for a temporal Sovereign independent of the Empire.

Pag. 74. SECT. III.
A Digression concerning Criticks. By J. S.

Pag. 92. SECT. IV.

A Continuation of the *Tale*. This Section is begun with an Allusion to the Pope's setting up for the Supremacy, taking to himself the Title of *Papa & Dominus Dominorum,*

norum, and finding ways and means to raise a *Fund* for supporting his Grandure.

The middle of this *Page* mimicks the common Vanity of *Authors* in extolling their own Works.

In *Pag.* 94. Is ridicul'd, The imaginary Place between Heaven and Hell, which the *Pope* has sold to many Purchasers. *The Remedy for the Worms* is the Application of *Relicks* for Physical Cures.

Pag. 95. By the *whispering Office* is meant auricular Confession; and likewise alluding to *whispering Places*, such as the *Hole* in the Cathedral Church of Gloucester.

Pag. 96. By *Lord Peter's Office of Enfurnace*, are meant such Indulgences as were to free the Sinner from *Purgatory*, sending him immediately to Heaven.

Lord Peter was also held the original Author of *Puppets and Raree-Shows*, &c.

This Paragraph relates to Images of Saints, that seem to perform the Actions of Life, such as the *Kentish Idol* at *Boxly Abby*, that moved by secret Wires, as Puppets do.

By Lord Peter's Pickle is meant, *The holy Water* us'd by the *Papists* to consecrate Churches and Bells, to wash away Sin, to clear a House from Infection, to drive away evil Spirits, Witches, &c. from those who are haunted.

Pag. 97. The last Paragraph, Lord Peter's sett of *Bulls*, wittily ridicules *Popish Bulls*, being not so effectual as the Absolution of the *Primitive Christians*, because corrupted by Partiality, and to be purchas'd with Money.

Pag. 98. "Lord Peter's *Bulls* were extremely vitiated by the rust of time in the *Metal* of their Feet, which was now sunk into common *Lead*; (*this alludes to the Leaden Seal.*) However, the terrible roaring, peculiar to their Lineage, was preserv'd; i.e. The highest Excommunication of *Anathema Maranatha*, which however some do not value.

Pag. 99. By *naughty Boys*, &c. are meant Refractory and Schismatical Persons, never leaving their Quality of thundering out Excommunication, till brib'd off with Gold.

Pag. 101. The Form of the Pope's General Pardon expos'd, concluding thus,

*Your most humble
Man's Man
EMPEROR PETER.*

i. e. Servus Servorum Dei, being the words us'd at the Conclusion of a Pardon granted by the *Pope*.

Pag. 103. Exposes the Insolent Titles the *Pope* assumes to himself; the *Triple Mitre*, his mimicking *St. Peter*, and offering his Toe to kifs.

Pag. 104. His divorcing the married Priests and allowing them Concubines, Lord *Peter*'s nailing up the Cellar Door, and not allowing his Brothers a Drop of Drink to their Victuals, *i. e.* Taking the Cup from the Laity, a Representation of the Absurdities of *Transubstantiation*; which Doctrine the *Pope* will not suffer to be so much as once Disputed.

Pag. 108. The *Rupture* mention'd, hints at the *Reformation*, which will be more largely treated on in the next Section.

Lord

Lord Peter's Faculty of Lying, alludes to the Positiveness and Impostures of the Church of Rome, "One time he swore, he had a Cow at home, which gave as much Milk at a Meal, as would fill Three Thousand Churches; and what was yet more extraordinary, would never turn sower, i. e. meaning, *The Virgin Mary's Milk which is pretended to be shewn in so many Places, by the Papists.* "Another time, he was telling of an old Sign-post that belong'd to his Father, with Nails and Timber enough in it to build sixteen large Men of War, i. e. *The many Relicks which are shewn, as the Nails, and Part of the Wood of our Saviour's Cross.*

Pag. 109. Talking one Day of Chinese Waggons, which were made so light as to sail over Mountains : "Z—nds says Peter, where's the Wonder of that? By G—, I saw a large House of Lime and Stone travel over Sea and Land (granting that it stopt sometimes to bait) above two Thousand German Leagues, i. e. *The Temple of Loretto carried thither by Angels, as pretended, which Legends whosoever will not believe must be Excommunicated.*

In

In short Peter grew so scandalous, that all the Neighbourhood began in plain words to say, “ he was no better than a Knave, i.e. expressing, *The Roman Church so full of Tricks, that at length it grows scandalous, upon which the Reformers desire the Liberty of Reformation according to Scripture,* (as hinted by Lord Peter’s two Brothers desiring a Copy of their Father’s Will) *that is denied them, upon which they translate the Scriptures into their natural Language* (as hinted by Lord Peter’s two Brothers taking a true Copy of their Father’s Will) *restored the Cup to the Laity, (as hinted by breaking open the Cellar Door to get a little good Drink to comfort and spirit their Hearts.) Marriage to the Priests, (as hinted by the Precept they found in the Will against Whoring) and rejecting Indulgences, advise Sinners to apply to God, (as hinted by the Solicitor’s petitioning Lord Peter for a Thief’s Pardon) upon which the Pope employs the Civil Powers against them, (as hinted by Lord Peter’s Dragoons.)*

Pag. 112. SECT. V.
A Digression in the Modern kind. By J. S.

Pag. 123. SECT. VI.
The Tale continued.

Pag. 124. The two Exiles (Lord Peter's Brothers) so nearly united in Fortune and Interest, took a Lodging together &c. i.e. *The Reformers agree one with another at First.* Pag. 125. Martin and Jack, i.e. *Martin Luther and John Calvin.*

Pag. 126. Lord Peter's Instructions to his Brothers " to wear on their Coats " whatever Trimmings came up in Fashion ; " never pulling off any &c. alludes to *the Romish Ceremonies multiplying so fast that there was little left of Religion besides the Form.*

Pag. 127. Poynts tagg'd with Silver, i.e. *Such as brought in Gain.* The Handful of Poynts which Martin pull'd off the Coat at one twitch, allude to *those Ordinances of the Church which Luther abolish'd :* The ten Dozen Yards of Fringe tore off at the second Pull, i.e. *The abolishing of Image Worship.* The pulling the Poynts and Fringe off the Coats, alludes to *The Reformers leaving off the Ceremonies too hastily, which had*

had like to have deform'd Religion. The Coat very narrowly escap'd a swinging Rent by pulling off those Poynts tagg'd with Silver, i. e. Those Ceremonies that brought in Gain were so firmly interwoven and so artificially inserted, that the Reformers found some Difficulty to abolish them: Therefore Luther (as hinted by the judicious Workman) used Caution in Reforming even the useless Ceremonies (and then fell about the embroider'd Indian Figures,) i. e. Image Worship.

Pag. 129. An Allusion to Calvin's Proceedings, viz. Calvin under whom the other Reformers are comprehended goes on more violently, acting with more Spite than Discretion in their Reforming; Throwing off at once all the Ceremonies of the ancient Church, not so much considering what they were in their own Nature, as rejecting 'em merely out of Indignation to the Romanists, in which Martin acts more considerately than the other, as is shewn in the two following Pages.

Pag. 133. The Description given in this Page imports that, *The Whims of Calvinistical Zeal do in some things look very like the Superstition of the Roman Catholicks.*

Pag. 136. SECT. VII.
A Digression in Praise of Digressions. By
J. S.

Pag. 146. SECT. VIII.
The Tale continued.

Pag. 148. Inspiration being grossly abus'd
by the Ignorance of the illiterate Fanatick,
is the Author's Design in this Place to
expose.

Pag. 151. " Almighty North, an ancient
" Deity, whom the Inhabitants of Megalopo-
" lis in Greece, had in highest Reverence.

This Passage alludes to the most Northern
Parts of Scotland, from which Region the
most rigid Fanaticks come; the Words *Gasp*
and *Pant* in the last Line of this Page, are
canting Words in common use among the
Fanaticks.

Pag. 152. The Original of *Tub* Preaching describ'd. The *Funnel* mention'd, alludes to the way by which the *Priestess* of *Delphos* us'd her *Inspiration*.

Pag. 153. This *Page* paints some of the Sectaries in their old Gestures at their Meetings.

Pag. 154. A farther Description of the manner by which the *Priestess* of *Delphos* us'd her *Inspiration*, the *Quakers* are alluded to in this Place.

Pag. 156. The *Camelion* mention'd in this Place, i. e. The Priest who denies *Inspiration*.

The Infidel who argues against such a Thing as a Deity from his shuffling and Turning every way that will make for his Argument is here (also) represented by *Moulinavent*.

Pag. 157. "The *Laplanders* mention'd "for buying and selling of Air, &c. An Allusion from the Devil's being stil'd *The Prince of the Power of the Air*.

"The *Laplanders* again mention'd in "the same *Page* for selling their *Winds* "either by Wholesale or Retail to their "Customers; alludes to those who are so weak as to give Credit to the Legends of the Romish Priests."

In the middle of this Page the Question is put, *Whether Inspiration was originally from the Fanaticks, or borrow'd from the Heathens.* But tho' the Question is not absolutely determin'd, the Paragraph concludes thus, "This I may affirm, that *Jack*, " (i.e. *Calvin*) *gaye it at least a new Turn,* " and form'd it in the same Dres and Mo-
del, as it lyes deduc'd by me.

Pag. 159. SECT. IX.

A Digression concerning the original Use and Improvement of *Madness* in a Commonwealth. By J. S.

Pag. 161. Two famous Instances of *Madness*.

I. "A certain great † Prince rais'd a mighty Army, fill'd his Coffers with infinite Treasures, provided an invincible Fleet; and all this, without giving the least part of his Design to his greatest Ministers, or his greatest Favourites. Immediately the whole World was alarm'd; the neighbouring Crowns in trembling Expectation, toward what Points the Storm

† Henry IV. of France in Love, &c. would

" would burst. The small Politicians every
" where forming profound Conjectures; some
" believ'd he had laid a Scheine for univer-
" sal Monarchy; others, after much in-
" sight, determin'd the Matter to be a Pro-
" ject for pulling down the Pope, and set-
" ting up the reform'd Religion, which had
" once been his own. Some again, of a
" deeper Sagacity, sent him into Asia to
" subdue the Turk, and recover Palestine.
" In the midst of all these Projects and
" Preparations, a certain State-Surgeon ga-
" thering the Nature of the Disease, by
" these Symptoms, attempted the Cure,
" at one blow perform'd the Operation,
" broke the Bag, and out flew the Vapour.
" Nor did anything want to render it a
" compleat Remedy, only, that the Prince
" unfortunately happen'd to die in the Per-
" formance.

Cumus tetrici Belli
Causa.

II. " The other Instance is what I have
" read somewhere, in a very ancient Au-
" thor, of a † mighty King, who for the

Arg.

† Lewis XIV. of France.

space

" space of above thirty Years, amus'd him-
 " self to take and lose Towns, beat Ar-
 " mies, and be beaten; drive Princes out
 " of their Dominions; fright Children from
 " their Bread and Butter; burn, lay waste,
 " plunder, dragoon, massacre Subject and
 " Stranger, Friend and Foe, Male and Fe-
 " male. 'Tis recorded, that the Philoso-
 " phers of each Country were in grave
 " Dispute, upon Causes Natural, Moral,
 " and Political, to find out where they
 " should assign an original Solution of this
 " *Phænomenon.* At last the *Vapour* or *Spi-*
rit, which animated the Hero's Brain;
 " being in perpetual Circulation, seiz'd up
 " on that Region of Human Body, so re-
 "nowned for furnishing the *Zibeta Occi-*
Sdentalis; and gathering there into a *Tumor*,
 " left the rest to the World, for that time
 " in Peace.

" Of such mighty Consequence it is,
 " where these Exhalations fix; and of so
 " little, from whence they proceed. The
 " same Spirits, which in their superior
 " Progress would conquer a Kingdom, de-
 "scending upon the *Anus*, conclude in a Fi-
 " stula of wth gnd yngm + sth fodi

Pag. 177. The Persons here mention'd are suppos'd to be Sir Edward Seymour, Sir Christopher Musgrave, Sir John Bowles, and John How, Esq;

Pag. 184. SECT. X.
The Tale continued.

Pag. 185. A merry Description of the Self-conceit of the Scribblers of the Town, and the Humours of Booksellers.

Pag. 186. A Ridicule upon Authors, in their Excuses for writing, when 'tis commonly for want of Bread.

Pag. 187. The writing of second Parts of Books merrily expos'd; a common way with the Hackney Authors, when a Piece takes, to write a second Part in Imitation. *O imitatores servum pecus.* A late Instance of which " Madam Manley has furnish'd us with, in a second and third Part of her " Memoirs from the New Atalantis; but " how successfully, I shall leave to the O- " pinion of the wide World; which if fa- vourable and pleasing to her, I am apt to believe that a Lady of her obliging Complacency,

cency, and being qualifyed with the *Pen of a ready Writer*, will for the farther obliging of so august an Assembly, endeavour to let us see some other of her polite Productions, and masterly Stroaks in *Characterizing* so far as to vie with the voluminous *Greshamites*, everi in the Choice of nice Subjects and new *Phænomena*, and at last end her most useful *Female Labours* (being particularly adapted to that part of the Globe) with an *Essay* towards compleating the *Character* of a *Character*.

Pag. 191. A Jeer upon those who ascribe a particular Power to odd Numbers, as 3, 9, &c. Toward the bottom of this *Page*, and part of the next, is a jocose Banter of Chymistry, by *Eugenius Philalethes*; about which the Author of this spent many Hours to little purpose.

The Fragment concerning *Enthusiasm* was intended to be brought in hereabouts.

Pag. 196. — Whose converting Imaginations dispose 'em "to reduce all things" "into *Types*; who can make *Shadows*, no "thanks to the Sun; and then mold 'em "into

" into Substances, no thanks to Philo-
" phy; whose peculiar Talent lies in fix-
" ing Tropes and Allegories to the Let-
" ter, and refining what is *literal*, into
" Figure and Mystery.

This Passage plainly describes the com-
mon Practice of the Fanaticks in perverting
the Scripture.

" Jack (*i.e.* Calvin) had provided a fair
" Copy of his Father's *Will*, engrossed in
" Form upon a large Skin of Parchment,
" and resolving to act the part of a most
" dutiful Son, he became the fondest Crea-
ture of it imaginable. For altho', as I have
often told the Reader, it consisted wholly
in certain plain easie Directions about the
Management and wearing of their Coats,
with Legacies and Penalties, in Case of
Obedience or Neglect. Yet he began to
entertain a Fancy, that the Matter was
deeper and darker, and therefore must
needs have a great deal more of My-
stery at the bottom. Gentlemen, said he,
I will prove this very Skin of Parchment
to be Meat, Drink, and Cloth, to be
the Philosopher's Stone, and the universal
Medicine.

E This

This Passage shows their Affectation in bringing in the *Phrase*, and Expressions of Scripture into the most trivial Concerns; and pretending that nothing is lawful which is not expressly commanded, altho' it be of no Consequence, and in its own Nature ever so indifferent, which is the import of this and the next *Page*.

Pag. 199, 200, and 201. Predestination set in its true Light, by a Burlesque Description of it, in the Story of Jack's Nose and the Post.

Pag. 232. "When Jack had some roguish Trick to play, he would down with his Knees, up with his Eyes, and fall to Prayers, tho' in the midst of the Kennel. Then it was, that those who understood his Pranks, would be sure to get far enough out of his way; and whenever Curiosity attracted Strangers to laugh, or to listen, he would of a sudden, with one Hand, out with his Gear and piss full in their Eyes, and with the other all to bespatter them with Mud."

This Paragraph is a just Satyr, upon the *Fanaticks* Custom of introducing the Scripture,

ture, when they are dealing with any Person for the Commodities they are about to sell, ever and anon *larding* their Discourse with a *Text of Scripture*, or those old *proverbial Scraps* and *Sayings*, of *Let us do as we would be done unto*, this is the *Golden Rule*, for *Honesty is the best Policy*, and will carry a Man through the World. These indeed are the *Rules* that every Man ought to walk by, but when mention'd by them are not the least in their Thoughts, but only used as *mere Cant*, to blind the Person from discovering the Cheat they intend to put upon him, and when found out by any Person, he is not only calumniated and abus'd by them, but an Opportunity watch'd to do him some secret Prejudice, either in his Business or Reputation,

The remaining part of this *Section*, and the *Fragment*, sets their other Hypocrisies in a true Light; as their affected Tones, and irreverent and noisy manner of preaching; (by which they would insinuate a more than ordinary Earnestness;) the Inconveniences they run themselves into, and then pretend to suffer such Misfortunes for the Good of the Publick. In short, a complete Character of 'em is so truly drawn, and all their Evasions,

E 2 Shiftz

Shiftings, and Villanies so clearly detected,
that a Man of sincere Principles can pro-
nounce no less a Sentence upon 'em than
Solomon did against *Lying Lips*, That such
Practices are *an Abomination to the Lord*.

A N



A N
EXAMINATION
O F
Mr. WOTTON'S
OBSERVATIONS
Upon the TALE, &c.



R. Wotton having been mention'd in the Advertisement to the Reader, it will not be improper in this Place, to produce a Copy of his Charge exhibited against the *Authors* of the *Tale, &c.* Upon Examination of which with these *Notes*, and the *Book* it self

self will be plainly seen, how far fetch'd, and groundless those Reasons are, by which he endeavours to maintain the *Aspersion* he has given out.

In the last Edition of his *Reflections upon Learning*, Pag. 520. He positively declares in one Word, " That 'tis a design'd Banter upon all that is esteem'd sacred among Men; and that God and Religion, Truth and moral Honesty, * Learning and Industry are made a *May-Game*.

To support which Charge he brings the following Reasons,

1. *The Coats given to Peter, Martin, and Jack, were to last 'em fresh and sound as long as they liv'd*: By this he says, Pag. 521. "The Garments of the *Israelites* are expos'd, which by the miraculous Power of God waxed not old, nor were worn out for † 40 Years together in the Wilderness.

* Alluding to his own Book.

† The Coats were to last the three Sons as long as they liv'd, which might probably be to David's Period of Threescore Years and Ten; whereas the Garments of the *Israelites* according to his own Computation lasted but 40 Years; upon which 'tis presum'd the Ground for this Conjecture is not very strong.

2. " The

2. " The * Number of these Sons born
" thus at one Birth, look asquint upon the
" Trinity, and one of the Books in the Ca-
" talogue fronting the Title, is a Panegy-
" rick upon the Number *Three*, which
" Word is the only one that is put in Capi-
" tals in that whole *Page*.

The next Article against the *Tale Teller*
is bearing so hard upon the *Fanaticks*, and
proving that they make no other use of Re-
ligion but for Self-Interest ; nay his Charity
is equally extensive to *Jews*, *Turks*, *Infidels*,
Heathens and *Hereticks*, insomuch that he
thinks, it an offence to expose in a *ludicrous*
manner even the Errors of the *Romanists*, but
the greatest Difficulty he meets with, is the
Intricacy of the Author of the *Tale* ; who,
in the Description of the † *Cloth of which*

* Three Children at a Birth, is such a *supernatural*
Prodigy as perhaps Mr. Wotton has never heard or read
of : I must own 'twas a little unlucky that the Print-
er us'd his Capitals in the Word *Three* to make the
Essay upon that Number the more remarkable ; but I
am glad he did not set it in a *Black Letter* which
would have look'd much *Darker*, and certainly have
amounted to a plain Proof with a Man of Mr. Wotton's
Known *Erudition*.

† *Vid. Pag. 63.*

the Coats were made, he says, has a farther Meaning than the Words may seem to import; which if so, must be no small Mortification to a Man of Mr. Wotton's Learning and Industry to think, that the meaning of any Passage should be so far hid, as that he cannot be able to tell what it really means.

He likewise thinks the Author guilty of a very heinous and unpardonable Crime, in falling upon Jack, and dealing so freely with the sanctifyed Principles of Geneva, as he has done through his whole Tale, in comparing the Agreement between * Jack's Nose and the Post to Predestination, and by his Admiration and love of || a Musical Bag-Pipe to ridicule the Aversion which the Protestant Dissenters have for the use of Church-Music.

Having thus shewn his Compassion for the erronious Doctrines of the Church of Rome, and asserted the Cause of the well-meaning conscientious Fanatick, he concludes his Observations with a sparring Blow upon the Tale-Teller; in behalf of whom, the most that can be offer'd is the Opinion of a late eminent Author. But whether that will be allow'd as sufficient, in Mr. Wot-

* Pag. 198.

|| Pag. 203.

ton's

ton's Esteem, I dare not take upon me to determine.

The Accusation is this, "Before I leave this Author, (says he) be he who he will, I shall observe that his *Wit is not his own*, in many Places; and that his Banter of *Transubstantiation* is taken from the Duke of Buckingham's *Conference with an Irish Priest*; the Duke bantering that Doctrine by changing a *Cock* into a *Horse*, which he has done by turning *Bread* into *Mutton, Wine, &c.* and that the *Battle of the Books* is taken *mutatis mutandis* out of a *French Book*, entitul'd, *Combat des Livres*.

Now taking this Accusation for granted, the Earl of Roscommon has laid it down as an establish'd Maxim :

That by improving what was wrote before, Invention labours less, but Judgment more.

Having gone through all I intended, in relation to Mr. Wotton's Charge against the *Tale-Teller*, I cannot conclude without owning, that I think him and his Friend Dr. Bentley, are highly to be commended upon Ac-

† Pag. 37. Of the *Tale*.

count of their prudent Behaviour, as to that part of the Book which more immediately related to them, *viz.*

Mr. Wotton fairly owns to his Friend Mr. Hammond, to whom his Observations upon the *Tale* are address'd, " That as " to what concern'd them, they ought to " sit down quietly under it, leaving their " Cause very willingly to the Publick, not " being able to undertake a Defence of it.

Thus from what has been said, and hoping it will appear that the *Authors* of the *Tale* had no other Design than to vindicate the Church of *England*, expose the Errors of the *Romanists*, and the Hypocrisie of the *Fanaticks*, I shall end all in Mr. Wotton's own Words, " That by fal- " ling upon the ridiculous Inventions of " Popery, by which the Church of *Rome* " intended to gull superstitious People, and " to rook 'em of their Money; that the " World had been but too long in Slavery; " that our Ancestors gloriously redeem'd us " from that Yoak, that the Church of *Rome* " therefore ought to be expos'd (as well as " the Vizor of the *Fanatick* pull'd off) and " that the Author of such a Work deserves " well of Mankind.

Mr.

*Mr. Wotton's Remarks upon
the Quotation out of Irenæus
in the Title-Page, which
it seems are the Words of a
Form of Redemption, used
some time ago.*

Thus transcrib'd from the Title,
Bafima eacabasa eanaa irraurista, diarba
 da caeotaba fobor camelanthbi.
 Iren. Lib. I. C. 18.

A various Reading of it,
 Bafima eaca basa ea naa irraurista, diar-
 bada, caeotaba fobor camelanthbi.

So it is in the old Editions of Iræneus,
 thus interpreted by him.

*Hoc quod est super omnem virtutem Patris
 invoco, quod vocatur Lumen & Spiritus &
 Vita, quoniam in Corpore regnasti, i. e.*

I call upon this, which is above all the
 Power of the Father, which is called Light,
 and

Mr. Wotton's Observations, &c. 36
and Spirit, and Life, because thou hast
reigned in the Body.

" The Greek Words which were faulty
" at first, made the Latin ones yet more so ;
" it is probable that * *Irenæus* might not un-
" derstand 'em right at first. They are Sy-
" riac, and in the very learned Mr. (now
" Dr.) Grabe's Edition of *Irenæus*, they are
" very ingeniously restor'd out of *Jacobus*
" *Rhenferdius* (*i. e.* James Rhenford's) Dis-
" sertation upon the Redemption of the Mar-
" cosians and Heracleonites.

* *Irenæus* corrected by Mr. Wotton : O ! the depth of
Modern Learning.

F I N I S.

E R R A T A.

P. 3. l. 26. for acquainted, read unacquainted. P. 19. l. 2.
for old read odd.

A
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UPON A
Broom-Stick, &c.

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A

MEDITATION

UPON A

Broom-Stick,

AND

Somewhat Beside;

O F

The Same AUTHOR'S.

— — *Utile dulci.*

L O N D O N :

Printed for E. Curll, at the *Dial* and *Bible* against
St. Dunstan's Church in Fleetstreet; and sold by
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1710.

(Price 6 d.)





A

MEDITATION UPON A Broom-Stick.



HIS single Stick, which you now behold Ingloriously lying in that neglected Corner, I once knew in a Flourishing State in A Forest, it was full of Sap, full of Leaves, and full of Boughs; but now, in vain does the busie Art of Man pretend to Vye with Nature, by tying that wither'd Bundle of Twigs to its sapless Trunk;

Trunk ; 'tis now at best but the Reverse of what it was, a Tree turn'd upside down, the Branches on the Earth, and the Root in the Air ; 'tis now handled by every Dirty Wench, condemn'd to do her Drudgery, and by a Capricious kind of Fate, destin'd to make other Things Clean, and be Nasty it self: At Length, worn to the Stumps in the Service of the Maids, 'tis either thrown out of Doors, or condemn'd to its last use of kindling Fires. When I beheld this, I sigh'd, and said within my self, **Surely Man is a Broom-stick;** Nature sent him into the World Strong and Lusty, in a Thriving Condition, wearing his own Hair on his Head, the proper Branches of this Reasoning Vegetable, till the Axe of Intemperance has lopt off his Green Boughs, and left him a wither'd Trunk: He then flies unto Art, and puts on a *Peruque*, valuing himself upon an Unnatural Bundle of Hairs, all cover'd with Powder that never grew on his Head ; but now should this our *Broom-Stick* pretend to enter the Scene, proud of those *Birchen*. Spoils it never bore, and all cover'd with Dust, tho' the Sweepings of the Finest Lady's Chamber, we should be apt to Ridicule and Despise its Vanity, Partial Judges that we are ! of Our own Excellencies, and other Men's Faults.

But a *Broom-stick*, perhaps you'll say, is an Emblem of a Tree standing on its Head; and pray what

what is Man, but a Topsy-turvy Creature, his Animal Faculties perpetually a Cock-Horse and Rational ; His Head where his Heels should be ; groveling on the Earth, and yet with all his Faults, he sets up to be an universal Reformer and Corrector of Abuses, a Remover of Grievances, rakes into every Slut's Corner of Nature, bringing hidden Corruptions to the Light, and raises a mighty Dust where there was none before, sharing deeply all the while, in the very same Pollutions he pretends to sweep away : His last Days are spent in Slavery to Women, and generally the least deserving ; 'till worn to the Stumps, like his Brother *Bezom*, he's either kickt out of Doors, or made use of to kindle Flames, for othes to warm Themselves by.







B A U C I S
AND
P H I L E M O N.

Imitated, From the Eighth Book of OVID.

IN ancient Times, as Story tells,
The Saints would often leave their Cells,
And strole about, but hide their Quality,
To try good People's Hospitality.

It happen'd on a Winter Night,
 As Authors of the Legend write ;
 Two Brother Hermits, Saints by Trade,
 Taking their *Tour* in Masquerade ;
 Disguis'd in tatter'd Habits, went
 To a small Village down in Kent ;
 Where, in the Strolers Caunting Strain,
 They beg'd from Door to Door in vain ;
 Try'd ev'ry Tone might Pity win,
 But not a Soul would let them in.

Our wand'ring Saints in woful State,
 Treated at this ungodly Rate,
 Having thre' all the Village pass'd,
 To a small Cottage came at laſt ;
 Where dwelt a good old honest Yeoman,
 Call'd, in the Neighbourhood, PHILEMON.
 Who kindly did the Saints invite
 In his Poor Hutt to pass the Night ;
 And then the Hospitable Sire
 Bid Goody Baucis mend the Fire ;

While

While He from out of Chimney took
 A Flitch of Bacon off the Hook ;
 And freely from the fattest Side
 Cut out large Slices to be fry'd :
 Then stept aside to fetch them Drink,
 Fill'd a large Jug up to the Brink ;
 And saw it fairly twice go round ;
 Yet (what is wonderful) they found,
 'Twas still replenish'd to the Top,
 As if they ne'er had toucht a Drop.
 The good old Couple was amaz'd,
 And often on each other gaz'd ;
 For both were frighted to the Heart,
 And just began to cry ; — What art !
 Then softly turn'd aside to view,
 Whether the Lights were burning blue.
 The gentle Pilgrims soon aware on't,
 Told 'em their Calling, and their Errant :
 Good Folks, you need not be afraid,
 We are but *Saints*, the Hermits said ;
 No Hurt shall come to You, or Yours ;
 But, for that Pack of churlish Boors,

12 BAUCIS and PHILEMON.

Not fit to live on Christian Ground,
They and their Houses shall be drown'd :
Whilst you shall see your Cottage rise,
And grow a Church before your Eyes.

They scarce had Spoke ; when, fair and soft,
The Roof began to mount aloft ;
Aloft rose ev'ry Beam and Rafter,
The heavy Wall climb'd slowly after.

The Chimney widen'd, and grew higher,
Became a Steeple with a Spire.

The Kettle to the Top was hoist,
And there stood fast'n'd to a Joist :
But with the Upside down, to shew
Its Inclination for below ;
In vain ; for a Superior Force
Apply'd at Bottom, stops its Course,
Doom'd ever in Suspence to dwell,
'Tis now no Kettle, but a Bell,

A

A wooden Jack, which had almost
 Lost, by Difuse, the Art to Roast,
 A sudden Alteration feels,
 Increas'd by new Intestine Wheels :
 And, what exalts the Wonder more,
 The Number made the Motion flow'r :
 The Flyer, tho't had Leaden Feet,
 Turn'd round so quick, you scarce cou'd see't ;
 But slacken'd by some secret Power,
 Now hardly moves an Inch an Hour.
 The Jack and Chimney near ally'd,
 Had never left each other's Side ;
 The Chimney to a Steeple grown,
 The Jack wou'd not be left alone,
 But up against the Steeple rear'd,
 Became a Clock, and still adher'd :
 And still its Love to Household Cares
 By a shrill Voice at Noon declares,
 Warning the Cook-maid, not to burn
 That Roast-meat which it cannot turn.

THE SAVVY AND THE

The Groaning Chair began to crawl
 Like an huge Snail along the Wall ;
 There stuck aloft, in Publick View,
 And with small Change, a Pulpit grew.

The Porringers, that in a Row
 Hung high, and made a glitt'ring Show,
 To a less Noble Substance chang'd,
 Were now but Leatherne Buckets rang'd.

The Ballads pasted on the Wall,
 Of *Joan of France*, and *English Moll*,
 Fair *Rosamond*, and *Robin Hood*,
 The *Little Children in the Wood* :
 Now seem'd to look abundance better,
 Improv'd in Picture, Size, and Letter ;
 And high in Order plac'd, describe
 The Heraldry of ev'ry Tribe.

A Bedstead of the Antique Mode,
 Compact of Timber many a Load,

Such

Such as our Ancestors did use,
 Was Metamorphos'd into Pews ;
 Which still their antient Nature keep ;
 By lodging Folks dispos'd to sleep.

The Cottage by such Feats as these,
 Grown to a Church by just Degrees,
 The Hermits then desir'd their Host
 To ask for what he fancy'd most :
 PHILEMON, having paus'd a while,
 Return'd 'em Thanks in homely Stile ;
 Then said ; my House is grown so Fine,
 Methinks, I still wou'd call it mine :
 I'm Old, and fain wou'd live at Ease,
 Make me the *Parson*, if you please.

He spoke, and presently he feels,
 His Grazier's Coat fall down his Heels ;
 He sees, yet hardly can believe,
 About each Arm a Pudding-sleeve ;
 His Wastcoat to a Caffock grew,
 And both assum'd a Sable Hue ;

But

But being Old, continu'd just
 As Thread-bare, and as full of Dust.
 His Talk was now of *Tythes* and *Dues*,
 Cou'd smoak his Pipe, and read the News ;
 Knew how to preach old Sermons next,
 Vampt in the Preface and the Text.
 At Christnings well could act his Part,
 And had the Service all by Heart ;
 Wish'd Women might have Children fast,
 And thought whose *Sow* had *farrow'd* last.
 Against *Dissenters* wou'd repine,
 And stood up firm for *Right Divine*.
 Found his Head fill'd with many a System,
 But Classic Authors—he ne'er miss'd 'em.

Thus having furbish'd up a Parson,
 Dame *Baucis* next, they play'd their Farce on :
 Instead of Home-spun Coifs were seen,
 Good Pinners edg'd with Colberteen :
 Her Petticoat transform'd apace,
 Became Black Sattin, Flounc'd with Lace.

Plain Goody would no longer down,
 'Twas *Madam*, in her Grogram Gown.

PHILEMON was in great Surprize,
 And hardly could believe his Eyes,
 Amaz'd to see Her look so Prim,
 And she admir'd as much at Him.

Thus, happy in their Change of Life,
 Were several Years this Man and Wife ;
 When on a Day, which prov'd their last,
 Discoursing on old Stories past,
 They went by chance, amidst their Talk,
 To the Church-yard, to take a Walk ;
 When BAUCIS hastily cry'd out ;
 My Dear, I see your Forehead sprout :
 Sprout, quoth the Man, What's this you tell us ?
 I hope you don't believe me Jealous :
 But yet, methinks, I feel it true ;
 And truly, Yours is budding too—
 Nay, — now I cannot stir my Foot :
 It feels as if 'twere taking Root.—

Description would but tire my Muse :
In short, they both were turn'd to *Tewes*.
Old Good-man DOBSON of the Green
Remembers, He the Trees has seen ;
He'll talk of them from Noon till Night,
And goes with Folks to shew the Sight :
On *Sundays*, after Ev'ning Prayer,
He gathers all the Parish there ;
Points out the Place of either *Tew* ;
Here BAUCIS, there PHILEMON grew.
Till once, a Parson of our Town,
To mend his Barn, cut BAUCIS down ;
At which, 'tis hard to be believ'd,
How much the other Tree was griev'd :
Grew Scrubby, dy'd a-top, was stunted ;
So, the next Parson stub'd and burnt it.



T O

Their Excellencies, &c.

*The Humble Petition of Frances Harris,
Who must Starve, and Die a Maid, if it miscarries.*

Humbly Sheweth,

THAT I went to warm my self in Lady Betty's Chamber, because I was cold, And I had in a Purse, seven Pound, and four Shillings, and six Pence, besides Farthings, in Money, and Gold ; So because I had been buying Things for my Lady last Night, I was resolved to tell my Money, to see if it was right :

C 2

Now

Now you must know, because my Trunk has
a very bad Lock,

Therefore all the Money, I have, which,
God knows, is a very small Stock,

I keep in a Pocket ty'd about my Middle, next
my Smock.

So when I put up my Purse, as *God* would
have it, my Smock was unript,

And, instead of putting it into my Pocket, down
it slipt :

Then the Bell rung, and I went down Stairs to
put my *Lady* to Bed,

When, *God* knows, I thought my Money was
as safe as my Maidenhead.

So when I came up again, I found my Pocket
very light,

But when I search'd, and miss'd my Purse, *Lord!*
I thought I should have funk out-right :

Lord! *Madam*, says *Mary*, how d'ye do? Indeed,
says I, never worse;

But pray, *Mary*, can you tell what I have done
with my Purse?

Lord help me, said *Mary*, I never stirr'd out
of this Place!

Nay, said I, I had it in *Lady Betty's* Chamber,
that's a plain Case.

So *Mary* got me to Bed, and cover'd me up warm,

However, she stole away my Garters, that I might do my self no Harm :

So I tumbl'd and toss'd all Night, as you may very well think,

But hardly ever set my Eyes together, or slept a Wink.

So I was dream'd, methought, that we went and search'd the Folks round,

And in a Corner of Mrs. *Duke's* Box, ty'd in a Rag, the Money was found.

So next Morning we told *Whittle*, and he fell a Swearing ;

Then Mrs *Wadgar* came, and she, you know, is thick o' Hearing ;

Dame, said I, as loud as I could bawl, do you know what a Loss I have had ?

Nay, said she, my Lord * *Collway*'s Folks are all very sad,

For my Lord † *Dromedary* comes a *Tuesday* without fail ;

Pugh ! said I, but that's not the Business I ail.

* *Gallway*.

† *Drogueda*.

Says *Cary*, says he, I have been a Servant this Five and Twenty Years, come Spring,

And in all the Places I liv'd, I never heard of such a Thing.

Yes, says the *Steward*, when I was at my Lady *Shrewsbury's*,

Such a Thing as this happen'd, just about the Time of *Goosberries*.

So I went to the Party suspected, and found her full of Grief ;

Now you know, of all Things in the World, I hate a Thief :

However, I was resolv'd to bring the Discourse flily about,

Mrs. Dukes, said I, here's an ugly Accident has happen'd out ;

Tis not that I value the Money three Skips of a Louse ;

But the Thing I stand upon, is the Credit of the House ;

Tis true, seven Pound, and four Shillings, and six Pence, makes a great Hole in my Wages,

Besides, as they say, Service is no Inheritance in these Ages.

Now, *Mrs. Dukes*, you know, and every Body understands,

That

That tho' 'tis hard to judge——Money can't go without Hands.

The *Devil* take me, said she, blessing her self, if ever I saw't !

So she roar'd like a *Bedlam*, as tho' I had call'd her to naught ;

So you know, what could I say to her any more,

I e'en left her, and came away as wife as I was before.

Well : But then they would have had me gone to the Cunning Man ;

No, said I, 'tis the same Thing, the *Chaplain* will be here anon.

So the *Chaplain* came in ; now the Servants say, he is my Sweet-heart,

Because he's always in my Chamber, and I always take his Part ;

So, as the *Devil* would have it, before I was aware, out I blunder'd,

Parson, said I, can you cast a *Nativity*, when a Body's plunder'd ?

Now you must know, he hates to be call'd *Parson*, like the *Devil*.

Truly, sayshe, *Mrs. Nab*, it might become you to be more civil :

If

If your Money be gone, as a Learned *Divine*
says, d'ye see,

You are no *Text* for my Handling, take that
from me :

I was never taken for a *Conjurer* before, I'd have
you to know.

Lord, said I, don't be angry, I'm sure I never
thought you so ;

You know, I honour the Cloth, I design to be
a *Parson's Wife*,

I never took one in *Your Coat* for a *Conjurer* in
all my Life.

With that, he twisted his Girdle like a Rope, as
who should say,

Now you may go hang your self for me, and
so went away.

Well, I thought I should have swoon'd ; *Lord*,
said I, what shall I do ?

I have lost my *Money*, and shall lose my *True-
Love* too.

Then my *Lord* call'd me ; *Harris*, said my
Lord, don't cry,

I'll give something towards thy Loss ; and says
my *Lady*, so will I.

Oh

Oh but, said I, what if after all my Chaplain
won't come to?

For that, he said, (can't please your *Excellencies*) I must Petition You.

The Premises tenderly consider'd, I desire
your *Excellencies* Protection,

And that I may have a Share in next *Sunday's*
Collection :

And over and above, that I may have your *Ex-
cellencies* Letter,

With an Order for the *Chaplain* aforesaid ; or
instead of Him, a Better :

And then your poor *Petitioner*, both Night and
Day,

Or the *Chaplain*, for 'tis his *Trade*, as in Duty
bound, shall *Pray*.



D

T O

T O

Mrs. *Biddy Floyd.*

When Cupid did his Grandsire Jove intreat,
 To Form some Beauty by a new Receipt,
 Jove sent and found far in a Country Scene,
 Truth, Innocence, Good Nature, Look serene ;
 From which Ingredients, First the dext'rous Boy
 Pickt the Demure, the Aukward, and the Coy ;
 The Graces from the Court did next provide
 Breeding, and Wit, and Air, and decent Pride ;
 These Venus cleans'd from ev'ry spurious Grain
 Of Nice, Coquet, Affected, Pert, and Vain.
 Jove mix'd up all, and his best Clay employ'd ;
 Then call'd the happy Composition, F L O Y D.

T H E

C R Y

T H E
H I S T O R Y
O F
V A N B R U G H ' s *Houſe.*

When Mother C L U D had rose from Play,
 And call'd to take the Cards away ;
VA N Saw, but seem'd not to regard,
 How M iss pickt ev'ry Painted Card ;
 And Busie both with Hand and Eye,
 Soon Rear'd a House two Story high ;
VA N's *Genius* without Thought or Lecture,
 This hugely turn'd to *Architecture* :
 He view'd the Edifice, and smil'd,
 Vow'd it was pretty for a Child ;
 It was so perfect in its Kind,
 He kept the *Model* in his Mind,

But when he found the Boys at Play,
And Saw 'em dabbling in their Clay ;
He stood behind a Stall to lurk,
And mark the Progress of their Work ;
With true Delight observ'd 'em All
Raking up *Mud* to build a Wall ;
The Plan he much admir'd, and took
The *Model* in his Table-Book ;
Thought himself now exactly skill'd,
And so resolv'd a *House* to build ;
A real House, with *Rooms* and *Stairs*,
Five Times at least as big as *Theirs* ;
Taller than *Miss's* by two Yards,
Not a sham Thing of Clay, or Cards ;
And so he did : For in a while,
He built up such a monstrous Pile,
That no two Chair-men cou'd be found,
Able to lift it from the Ground ;
Still at *White-Hall* it Stands in View,
Just in the Place where first it grew ;

There

There all the little School-Boys run,
Envying to see themselves out-done.

From such deep Rudiments as these,
V A N is become by due Degrees,
For Building Fam'd, and justly Reckon'd
At Court, V I T R U V I U S the Second:
No wonder, since wise Authors show,
That *Best Foundations* must be *Low* ;
And now the Duke has wisely ta'en him
To be his *Architect* at Blenheim :
But Railery for once apart,
If this Rule holds in ev'ry Art ;
Or if his G R A C E was no more Skill'd in
The Art of Batt'ring Walls, than Building,
We might expect to find next Year,
A Mouse-trap Man, Chief Engineer.

F I N I S,

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